TOWN & COUNTRY CHURCH

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A Cooperative Rural Home Missionary Service

THOMAS ALFRED TRIPP

• When a certain rural church leader pleaded with a county health officer to provide medical care for a poor child with a serious ailment, the official replied as follows:

"Just wait 'til Tuesday; maybe she will be dead."

She was!

Leaving a child to die to avoid the trouble of curing it must be about the ultimate in irresponsibility. The incident referred to above is reported to have occurred in a rural region where old communities are tired and new settlements have not yet become neighborhoods.

All over rural America the problem of community exists. Old communities which have remained static or lost population become discouraged, lack morale, and lose civic pride. New communities, established in large numbers through population shifts due to war and depression, are not yet galvanized into effective community organisms. It takes "a heap of living in a place," it seems, to make it a neighborhood. Such is the problem of Delmo.

Delmo Community

Delmo (derived from Delta of Missouri) is 3,000 square miles of rich level land covering five counties in southeastern Missouri, sometimes called the "Boot Heel" because of the peculiar outline on the map of the state at this point.

The Delmo Community Development Program was born of catastrophic history. It is a service for what is left of the families in the poverty-ridden former sharecropper population evicted from the Delmo cotton plantations in 1939. It serves 2,500 rural people who would otherwise be left without homes and community life. There are nine of these Delmo housing settlements—each located in what was an open country area adjacent to a long-established small town.

The Delmo Community Development Program grew out of the Congregational Christian Board of Home Missions' effort to serve the Delmo residents through its ministry to farm labor.

Experience and the passing of time reveal the needs of the Delmo residents and the community program to be in terms of four categories, as follows:

1. Economic security.
2. Community integration.
3. Relation of the housing "projects" to the adjacent older villages.
4. Encouragement of religious life.

Economic Security

The formation of the Delmo Housing Corporation and its action in providing a means for the purchase of the houses by individuals over an eight-year period initiated the process of home ownership, the first step toward economic security.

General economic security is a more difficult matter. The Delmo residents have houses but no land. They have the skills for farming but neither the soil base nor the capital to re-enter agriculture. A few family heads have been able to rent small farms and to get the equipment necessary to become relatively independent farm operators. Others obtain seasonal employment on the cotton plantations. Here and there, in more or less reasonable reach, there are small industries which provide employment for a few more. While much more is needed along this line, an increase in local industrialization appears a possibility for the future.

Community Integration

As stated above, during the preliminary phase of the program it was

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For a summarized report of a study on religious conditions in a Missouri county, see the article on Page 7 by Ronald B. Almack and Lawrence M. Hepple.

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Paul V. Maris, well known agricultural worker, writes about a recent experience he had in Ireland on Page 11.

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discovered that the Delmo housing projects were without organized community life. Very early a remedy was sought by organizing a community council in each of the nine projects and a central council on which sat representatives of the nine project councils.

As anyone would expect, the need of a community meeting place became an imperative demand. After the Delmo Housing Corporation took over the properties, the offices for government directors were no longer needed. Each summer the former office area of one of the utility buildings has been enlarged and remodelled to form a community hall seating 125 persons.

A Friends Service Committee work camp has generously and efficiently done this remodelling job until most of the nine communities now have a place for public gatherings. The materials for the remodelling are provided by the Delmo Housing Corporation.

Relation of "Projects"

As mentioned before, the nine Delmo housing projects are each set in an open country area adjacent to an older, long-established village. It is the well-known problem of the old settler versus the new-comer. The towns-people speak of the Delmo residents as the "project" people, an expression apparently equivalent to "across the tracks" elsewhere.

The Delmo residents need the services of the institutions in the village and the village needs the patronage, support, trade and taxes of the Delmo residents. Every evidence points to the fact that the old village and the new housing project will eventually become one community.

Encouragement of Religious Life

Sunday schools, under lay leadership, have been organized in some of the nine settlements and worship-preaching services on a community basis exist, both held in the meeting places built by the work camps. Student summer service workers and work campers have held successful vacation church schools in several settlements each summer. These religious activities have been thought of as "stop-gap" until the projects and villages are integrated.

No effort has been made to establish a church in any of the nine Delmo projects because the churches now existing in the villages could well care for the people of both the projects and the village when the eventual integration of the two occurs. Meanwhile, every encouragement has been given to the village churches to attract the Delmo residents themselves. The Delmo residents have also been encouraged to participate in the village churches.

Much has been accomplished at Delmo; but much remains to be done. A solution to the problems there may well lie in marshalling the resources of cooperative Protestantism to adequately implement the program. It is hoped that the lessons learned at Delmo may be helpful in solving the problems of community relations in other sections of the country.

Cultivation of the Rural Field

• Have the changes that have occurred in the rural scene during recent years affected the church's approach to rural people? Arthur Reynolds, who writes about "The Church and the Changing Rural Scene" in a recent issue of *The* United Church Observer, publication of The United Church of Canada, Toronto, says "that no radical change in method is necessary, but that the whole Church should give more attention to the cultivation of the rural field."

Mr. Reynolds, minister of a rural church at Elmvale, Ontario, believes that the main, underlying cause of our church problems is the "secularism and materialism of our time." These are the "twin ravening wolves" which good shepherds can protect their flocks against. "The going is tough" and means "desperately hard work," but there seems to be no other solution to the problem, says Mr. Reynolds. He advocates, however, a more "practical training of candidates for the rural ministry."

Christmas Day

JOHN KEBLE

Wrapp'd in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle smil'd,
Guests rudely went and came,
where slept the royal Child.

But where Thou dwellest, Lord,
No other thought should be,
Once duly welcom'd and ador'd,
How should I part with Thee?
Bethlehem must lose Thee soon,
but Thou wilt grace
The single heart to be Thy sure abiding-place.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untir'd His pastoral ways,
And in the darkness sing your carol of high praise.

—from *The Christian Yea*

The Rural Church as a Vitalizing Agent

WOODROW WILSON

• How far is the rural church vitalizing the lives of the community in which it exists? I believe that the most vital social center should be the church. And that, not by way of organizing the church as a social church.

Communities should realize that congregations, and particularly the pastors, are interested in everything that is important for the community, and that the members of the church are ready to coordinate and the pastor ready to lend his time and his energy to the amount of organization which is necessary outside the church as well as in, for the benefit of the community.

Leadership

It seems to me that the country pastor has an unparalleled opportunity to be a country leader; to make everybody realize that he is the representative of Christ; to prove himself related to everything that has as its object the uplift and construction and inspiration of the community.

If any pastor will make this felt throughout the community, the church will have a dominating influence in the community.

For example, one of the things that the department of agriculture at Washington is trying to do for the farming community is to show the farmers of the country the easiest and best methods of cooperation with regard to marketing their crops; to teach them how to handle their crops in a cooperative fashion, so that they can get the best service from the railroads and learn how to find the prevailing market prices in the accessible markets.

The church ought to lend its hand to that. The pastor ought to say: "If you want somebody to look after this for you, I will give part of my time, and I will find other men in my congregation who will help you without charging you anything for it. We want you to realize that this church is interested in the lives of the people of this country, and that it will lend itself to any legitimate project that advances the life and interests of the people of this country."

Let the rural church find that and then discover, as it will discover, that men begin to swing their thoughts to those deeper meanings of the church to which we wish to draw their attention; that this is a spiritual brotherhood; that the pastor and his associates are interested in them. There are a great many ways by which leadership can be exercised.

Profitable Organization

I think I know something about organization. It is one thing to have an organization and another thing to fill it with life. And then it is a very important matter what sort of life to fill it with.

If the object of the organization is what the object of some business organizations is, and the object of many political organizations is, to absorb the life of the community and run the community for its own benefit, then there is nothing profitable in it. But if the object of the organization is to afford a mechanism by which the whole community can cooperatively use its life, then there is a great deal in it. So the vital principle is cooperation, and organization is secondary.

The church must go to work in society with a realization of the greater exigency of society than that of the individual, because if society is to be saved it must be saved in this world, not in the next. I hope that our society is not going to exist in the next. It needs amendment in several particulars.

We have got to save society, so far as it is saved, by the instrumentality of Christianity in this world. This is the business of the church.

Christianity

There are a great many arguments about Christianity. There are a great many things which we freely assert which we can't, in the ordinary scientific sense of the word, prove; but there are some things which we can show. The proof of Christianity is written in the biography of the saints —those people whose individual

Warner, N. H.

Photo by Philip Gendreau, N. Y.

lives have been transformed by Christianity. Christianity is the only force in the world that I have ever heard of which does actually transform life.

Ideals of America

The reason that I am proud to be an American is that America was given birth to by such conceptions as these; that its object in the world, its only reason for existence as a government, was to show men the paths of liberty and of mutual serviceability; to lift the common man out of the slough of discouragement, even dispair, and set his feet upon firm ground; to tell him here is the high road upon which he is as much entitled to walk as any that walks; to make him realize that here is a free field and no favor, and that as his moral qualities and his physical powers are, so will his success be.

These are the ideals of America. We have not always lived up to them, but we are dignified by the fact that these are the things that we live by and swear by. That is the reason why men, after they have been for a little while in America and go back for a visit to the old country, have a new light in their faces, the light that is kindled here in the country where they have seen some of their hopes fulfilled—the light that shines from America.

God grant that it may always shine, and that in many a humble heart in quiet country churches the flames may be lighted by which this great light is kept alive.

—From an address at a National Conference on the Church and Country Life, Columbus, Ohio, 1916.

Mannerisms

• It's queer, but a lot of us ministers are known by our mannerisms. Many of them are really weaknesses, rather than marks of strength. Don't let your mannerisms impede the progress of the gospel!

—From *The Party Line*, Evangelical and Reformed Church

The Story of Ram Lal, God's Partner

• Agricultural Missions, 156 Fifth Avenue, New York, publishes a booklet by Arthur T. Mosher, under the title above, at 35 cents a copy. Mr. Mosher, principal of Allahabad Agricultural Institute, India, was asked to give a series of talks on such questions as, "How can the Christian Gospel be presented to village people in such a way that its meaning for all of life—in the fields, within the family, as members of the community—will be easily understood? How do we make explicit in every experience of life the implications of the Gospel? How can full Christian discipleship be achieved within the village setting?"

This text reproduces the informal talks of the Man-by-the-Well, with Ram Lal, the Indian farmer, about the highest and best in human experience, in terms of life in an Indian village. There are moving references to a little group who are "the body of Christ in Badanpur." Then there is Mr. Mosher's own commentary, telling about the partnership of the Man-by-the-Well, a redeemed man, and Ram Lal, the farmer.

At one point is given the text of a simple prayer used by the Man-by-the-Well, as he taught a group of village people to pray. The man would say one of the short sentences and the others would repeat. It ran as follows:

Our Father,
You are the only God.
You are our master.
You are our teacher.
You are our friend.
We thank you for our earthly fathers and mothers.
We thank you for our husbands and wives.
We thank you for our children.
We thank you for all our brothers of this village.
We thank you for all our brothers of this country.
Help us, our Father, that we may love all of these,
That we may help all of these,
That we may forgive their faults,
That we may consider them equally with ourselves,
That we may trust one another as our Lord, Jesus Christ, has requested.
You give good gifts to us, your children;
You give us our strength;
You give us our land.
Our tools are made from your earth.
The seeds we sow come from you;
The sunshine and the rain come from you;
Our cattle, our chickens, our pigs come from you.
We manage this livestock for you.
We are your workers.
Help us that we may be good trustees:
That we may sow the best seed;
That we may work diligently;
That we may keep our homes clean;
That we may make good tools,
And use them with diligence;
That we may truly be your children.
Forgive us, Father, for our sins.
Have mercy on our weakness.
Give us strength for tomorrow,
That we may do your will.
Amen.

Dedication

• Our dedication to the rural church deepens with the years. To walk our town's friendly streets knowing almost everyone who passes; to lift one's eyes at dawn and see pink fire spread slowly over whited peaks; to scratch the ground, creating beauty and usefulness where once was waste; to experience the warmth of love from our people in a time of sorrow, and their willing helpfulness in a time of happiness; to guide youth and grown men and women into Christian rebirth; to move visibly a whole community toward a Godly society; to see concern for an anguished world grow in a church; to see more goals ahead than can ever be worked out; this is to find our life for Christ in a small town an unspeakable joy.

—Laing Sibbet
Bishop, Calif.

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Ministerial Candidates

LAURIS B. WHITMAN

• The churches of America need to realize that an important change is taking place in the source of our ministers. No longer do most of our ministerial candidates come from rural areas.

Too long have we believed that most of our ministers come from rural churches. Just recently a church leader said, "There can't be too much wrong with the rural church as long as it continues to give us most of the men who enter the ministry." Occasionally one wonders if the minister who happened to grow up in a city church is not a rare individual, an exception to the general rule.

It now appears that we need to revise our previous estimates. Regardless of what may have been true in the past, most of our ministers are not now coming from the country. Several recent studies seem to support this conclusion.

Summaries

The first of these studies, "Theological Education in the Northern Baptist Convention," was made by Froyd and Hartshorne in 1945. It was reported in these findings that whereas 53 per cent of the Northern Baptist Convention churches were in rural communities, only 23 per cent of the seminary seniors came from communities under 2,500. If one broadens the concept from "rural" to "town and country," thus including communities up to 10,000 in population with 69 per cent of the churches in this category, only 37 per cent of the seminary seniors came from these churches.

In 1949 Dr. Ralph A. Felton of Drew Theological Seminary published a study entitled, "New Ministers." His study was based on information secured from nearly 2,000 ministerial students, representing twenty denominations. Information was received from 1,709 of the students as to the size of the community in which they were living at the time of their first interest in the ministry as a profession. Dr. Felton compared the findings with the male population in the United States in 1940 and pointed out that the number of ministerial candidates from rural areas was not proportionate to the male population in rural areas. Only 33 per cent of the students came from rural communities, compared with the 45 per cent of the male population classified as rural.

An even more recent study was made by Claude J. Snyder, Town and Country Secretary of the Evangelical and Reformed Churches ("A Study of Ministerial Sources"). Dr. Snyder compared the backgrounds of ministers ordained during the years 1929-1948 and the backgrounds of present seminary students in his denomination. In both cases, more of the ordained ministers came from rural areas but more of the seminary students came from the city.

A consideration of the findings of these studies leads one to the inevitable conclusion that a definite change has taken place in the source of our ministers.

The Rural Ministry

Several factors are undoubtedly involved in the development of this trend. One of these is the fact that rural young people do not often have the challenge of a strong church and trained, efficient leadership to confront them with the ministry as a vocational possibility. Another is the fact that current recruitment programs for the ministry may largely miss rural youth. Generally, it seems to be agreed that the greatest single factor is the weakness and ineffectiveness of many rural churches.

The situation should point up several vital needs:

1. If a majority of our ministers are to come from the city, they will have little background for the rural ministry. The responsibility of the seminary for adequate training for the rural minister will thereby be increased.

2. Our program of recruitment for

the ministry may need re-evaluation and reorganization so that all areas of our constituencies are reached more equally.

3. Continued emphasis must be placed upon the town and country church program so that re-vitalized rural churches may be able to produce new leadership for the total work of the church.

Christianity and the Land

• The National Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa, of which the Rt. Rev. Msgr. L. G. Ligutti is Executive Director, has published a report of the International Catholic Congress on Problems of Rural Life, which was held in Rome last summer. The report is entitled, *Christianity and the Land.*

In addition to the welcoming address by Pope Pius XII, published in the October issue of Town and Country Church, the conclusions of the Catholic Congress include the findings of the ten commissions which met to study the social and religious aspects of life in a rural community.

These commissions considered "The Rural Environment," "Modernization of Agriculture," "Size of the Farm," "Private Property," "Cooperation," "Professional Organization," "Social Security," "International Problems," and "Religious Instruction and Education."

The conclusions point up the need for improving the professional capacity of the farmer as well as adaptation of education, cultural forms, and social institutions to meet the needs of rural people. The Congress favored the family-type farm and recommended the development of various forms of cooperatives and mutual agreements among different groups.

It was urged that local communities take an interest in migrants and their families and provide for them decent housing, reasonable hours, and educational, spiritual and social advantages.

The necessity for development of food production to meet the needs of the world population was stressed, as well as the collaboration of professional organizations to this end.

Throughout the commissions, the spiritual, social, cultural and economic aspects of rural life were studied. It was felt that priests should have special preparation for rural parish work, and that lay leaders also should have special preparation in order to gain greater competence and "give a truly Christian direction to the destinies of the rural world and its major institutions."

Conference on Rural Reading

• A three-day conference on rural reading was held in Washington, D. C., September 24-26. Representatives from over fifty interested agencies attended this conference at the invitation of the Extension Service of the U. S. Department of Agriculture. They met to exchange experiences and to formulate plans of better serving the rural reading public.

The consensus of those present seemed to be that people who live in the country like to read the same books as their city friends, with some technical text books on agriculture and "how to" books thrown in for good measure.

But rural people do not have the same access to information about new books and the books themselves that urbanites have, consequently they neither own nor borrow books to the same extent as do those for whom the information is more accessible.

The main purpose of this conference was to find ways and means of making books available in small communities—communities where there is no bookmobile service or other displays of new books.

Numbered among the speakers at this conference were representatives from the U.S.D.A., book publishing companies, colleges, libraries, and farm organizations. There were also John O'Connor, President, American Book Publishers' Council; Gladys Hasty Carroll, Author; and Robert Howard, Book Columnist.

Churches and Land Reform

• *Social Action,* New York, June 15, was devoted to several articles on the general theme of "Land Tenure Reform and the Churches."

The many efforts for land reform throughout the world are interpreted as "a Christian challenge" by Ira W. Moomaw of Agricultural Missions, Inc., who was once a missionary of the Church of the Brethren in India. There is a "troubled world conscience" as there is contemplation of surpluses at certain places of the world and dire need and low production by large numbers of rural people elsewhere. Dr. Moomaw quotes Trygve Lie as saying: "The areas of acute distress are no longer local problems."

Dr. Moomaw thus generalizes: "Land is a major concern to over a billion people in the world today. As population mounts, the fierce struggle for land begins as men vie with each other to get little plots to cultivate. It would be a serious error to underestimate the importance of land as a factor in the revolutionary movements sweeping much of our world."

A number of Christian missions have aided in land reform, says Dr. Moomaw, although governments have had the main responsibility. Cooperative credit societies have been organized in India with the aid of missionaries. In Bolivia, the Canadian Baptist Mission "has aided over 70 Indian families in establishing farm homes of their own." In the U. S. A., the Department of the Town and Country Church of the National Council, and its predecessors, has maintained a committee on Land Tenure that has formulated Protestant programs and aided in the holding of some 60 county institutes.

Joseph Ackerman of the Farm Foundation writes about land reform as a "hope of democracy." He sums up opinions of many church officials in the U. S. A., favorable to the family-type farm. He gives brief accounts of land-reform programs in Korea, Japan, Puerto Rico, and Czechoslovakia (including references to communist strategy).

Among Church Men

• A nationwide interdenominational movement to mobilize 10,000,000 men in Christian service to church and community has been formally launched with high hopes that it may become a vitally significant development in America's religious history.

Nine months of planning and preparation was brought to fruition with the formal inauguration of United Church Men of America, dedicated to uniting men of many denominations in giving practical expression of their allegiance to Jesus Christ.

Many laymen's movements have been launched in America but never before has any had the sponsorship that has created United Church Men. This first church-sponsored movement of its kind aims to enlist rank-and-file church members across denominational lines in a lay ministry to assist pastors in 147,000 churches. It has the backing of virtually all the major Protestant churches and four Eastern Orthodox communions.

United Church Men of America, under the lay leadership of Chairman Lem T. Jones, Kansas City candy manufacturer, and a board of managers of 262 churchmen from virtually every state in the union—will operate as a general department of the National Council of the Churches of Christ in the United States of America.

In-Service Training

• The Rural Church Center, Green Lake, Wisconsin, will conduct its second interdenominational school for rural ministers and lay leaders, April 16-May 1, 1952. The school will be conducted somewhat informally, and courses will be offered in Bible, local church cooperation and social psychology.

Those who wish to enroll may secure application forms from the Rural Church Center, American Baptist Assembly, Green Lake, Wis.

The 1952 Rural Church Center in-service training schools for Baptist town and country ministers will be held February 27-March 13 and May 3-18.

Christmas Tree

Photo by Philip Gendreau, N. Y.

Religion in Dent County, Missouri

RONALD B. ALMACK and LAWRENCE M. HEPPLE

• Religion is largely a personal matter in Dent County. Most of the residents have a respectful attitude toward the church and believe in the teachings of the Bible, but sometimes their beliefs take a definite individualistic interpretation.

Religious services are held in thirty-six churches, five of which are located in Salem and the rest in the rural areas. Nineteen of the churches are affiliated with the Baptist denominations, five with the Methodist, while five are community churches having no denominational tie-up. The other churches are affiliated with several different groups.

Rural Churches

There is a vast difference between the churches in Salem and those in the open country. A large number of church buildings in the rural sections are small one-room affairs, comparable in many ways to the one-room school serving the same neighborhood. Equipment is meager. Services are sometimes held in a church arbor—a shelter made of boughs covered with hay or straw. Membership in these rural churches may reach 150 or so, depending upon the manner in which membership is counted. However, attendance and financial support is usually not com-

mensurate with the size of membership.

In some instances contributions amount to little more than the amount taken in through collections during the service. Lack of attendance and poor financial support is a result of the whole rural church situation in the county.

In the rural sections, services are usually held once or twice per month, or irregularly, depending upon the source of ministerial supply, the type of church organization, and the season of the year. Frequently rural churches have no definite organization and are served by lay preachers who conduct services when the "spirit moves them," or when the local people express a desire for such services.

Other Church Groups

In addition to the services held regularly or irregularly as the case may be, many churches support a Sunday school. If this service is offered at all, it is usually held regularly each week. Whether a rural church has a Sunday school or not depends in part upon the lay leadership within the area and upon the number of children available to attend. Both rural and urban residents like to have their children go to Sunday school at least occasionally.

Midweek prayer services are held in all the Protestant churches in Salem and also in a few open-country churches. Usually the meetings are held on Wednesday nights and are attended, in the main, by the older members of the congregation.

Ministers

Except in a half dozen or so churches, most of the worship in the open country is conducted by non-professional ministers—ministers who have had little if any theological training and who have other employment as a main source of livelihood. One rural minister is a salesman in a store in Salem, another is a schoolteacher, still another a part-time farmer. The ministers of the three largest churches in Salem are all professionally trained.

The sermons of most of the preachers, both professional and lay, with few exceptions, deal primarily with religious rather than social problems and needs.

Social Aspect

Many rural residents go to church in Salem. By so doing, they can attend on the Sunday suitable to themselves and not be obliged to go only on the day services are held at the local church. Then, too, they can participate in many more religious activities, if they are so inclined. The urban ministers recognize the rural element in their congregations but have not done much in the way of developing programs that are of special value to rural people.

Church services of various types—preaching, Sunday schools, young people's meetings and so on—have a social as well as religious function. Before and after church, and during the meeting of the Ladies' Aid, news and gossip are exchanged and general "neighboring" takes place. To many persons church activities are the main social events, events which take precedence over all other neighborhood and community affairs, events which are second only to their family obligations.

—From Research Bulletin 458
University of Missouri College of Agriculture

"God's Troubadours"

• Under the auspices of The Church of England in Canada, six of "God's Troubadours," who are known as The Brotherhood of St. Francis, live and worship together in one house in the town of Assiniboia, Saskatchewan, and minister to the missions of the surrounding rural communities.

In a recent issue of *The Church-Farm-Town,* Canadian Anglican periodical, published at Cowansville, Quebec, J. A. Jackson, rector of St. James Church, Carnduff, Sask., tells about this new venture. He says that the Brotherhood of St. Francis is a venture to meet the needs of widely separated rural parishes.

"The Brotherhood will meet once a year under the presidency of the Bishop and full reports on the life and work will be given, and plans for the future will be discussed. This meeting will be preceded by a retreat. . . . The Brotherhood members will share all living expenses and costs of traveling, and each will be allowed a small amount of money for clothes, holidays and incidentals.

"Since the Brotherhood is called to witness to Christ in rural areas, the lives of the members must abound with joy. Laughter, joy, self-offering, and love of souls for Christ's sake are the true marks of one of God's troubadours," writes Mr. Jackson.

Twentieth Century Fund

• "The government's agriculture program, over the past twenty years, has cost some $20,000,000,000," Evans Clark, Executive Director of the Twentieth Century Fund, recently stated, when speaking of the Fund's plans for a study of government farm policies. He continued by saying that the government's agriculture program "has directly affected the well-being of 25,000,000 farm people and, indeed, our entire population through price and taxation policies.

"Certain phases of the program, such as those dealing with potatoes, butter, hogs, cotton and tobacco, are highly controversial. But, with as much objectiveness as is humanly possible and with no special interest to serve, the Fund staff will investigate what these farm programs have tried to do, how successful they have been and how thy have affected farmers, consumers and taxpayers.

"The Fund will appoint a special committee of experts representing various points of view to study the research findings and to draw up policy recommendations for action in the interests of the nation as a whole."

The study will be under the direction of Murray R. Benedict, Professor of Agricultural Economics, the Giannini Foundation of Agricultural Economics, University of California. Associated with him will be Oscar C. Stine, formerly assistant chief of the Bureau of Agricultural Economics, U.S.D.A.

Indian Village Training Center

HELEN E. FEHR

• At the time of the first visit of Dr. Laubach to India, when the program of adult literacy was launched, plans were made for our first short term schools. The primary purpose of these schools was literacy, but it was soon found that only those persons learned to read who already had a desire to learn or some real motivation. To interest others who had no immediate purpose in reading was a real problem.

In the light of village conditions, an effort was made to discover the basic needs of the individual and to formulate a program designed to meet those needs.

We sought to meet the need of earning a living by developing the occupations of the district through the introduction of improved methods and equipment to replace the slow and almost primitive processes being used.

Tools of Learning

The need for understanding and having skill in reading and writing Hindi was felt by many of the men, but the women had little use for it. Some young people who had prospects of employment in the state wished to know how to read and write.

Arithmetic of the most simple kind was required by all and with these few openings the literacy program was motivated. Other factors which aided in the motivation of the group were the printing of small pamphlets concerning the preparations of certain medicines, some instructions with respect to better farming and some songs which were used and loved by the group. All these were made available in large type and the people began to see some values in learning to read.

Social Needs

The need centered in the recreational needs of the young people, but we also felt that much needed to be done by way of training in manners and citizenship and the two have been combined with emphasis upon teaching through drama and the celebration in the villages of such national holidays and occasions as will make the villager aware of his place in the national life.

Religious Expression

The preservation of religious expressions compatible with the Christian faith and hope was felt to be the integrating factor and the ultimate sources of motivation for the entire program.

The preparation of materials for teaching and the training of a leadership called for some village set-up where projects could be experimented with and plans drawn up for their further development in the villages. Out of this need, the Center was set up in Seonaguda in 1944. This village was chosen because it was centrally located.

Staff

From the outset, it has been a matter of principle that the Center should not call for an expensive staff, but it should seek to use whatever persons were already in service, giving them special training for an all-round approach to Christian living, rather than import special persons for specific tasks. But it is of course necessary for some persons to be set aside for the training and teaching.

It has been our aim that highly trained leadership of the government, such as the Agricultural Office, the Government Cooperatives Officer and others, shall be called in when technical information and training are required, but that the actual accomplishment of the work on the level of the village and with the cooperation of the villager will best be accomplished through the village young man who lives in the village and has a love for it.

Plan of Work

The Center has been trying to serve the District through four types of work. The work at the Center proper has been a kind of demonstration of aims; Institutes have served as a means of training leadership; short term schools were held in villages where there is a large constituency of Christians but no resident preacher; exhibitions at the close of the year were for the purpose of creating interest on the part of others. The first of these has been the one aspect of the work which has met with the least success and for this reason a change of plan is being developed.

Rather than have projects which are run by the Center staff for the Center, each family living at Seonagude and having connections with the Center is to carry one or more projects on its own responsibility. The projects being run according to this plan are poultry keeping, milk goats, sheep raising, bee-keeping, and gardening.

The Moving School

With the increase in the scope of extension work there will be more demand for the Moving School Cart for it carries many of the small appliances and has provisions for teaching through visual educational methods and demonstration. It carries such small appliances as are needed in rope making, tile making, niwar weaving, and even weaving.

Weaving has received a major place in the program since it was the supplementary occupation of such a large percentage of the villagers with whom we were working. Every effort is being made to introduce the fly shuttle loom to replace the hand thrown shuttle which is in use at the present time. Weaving time can be reduced by one-half with this model and it can be made by any village carpenter and put into the same corner that the more primitive loom fits.

The Moving School Cart also is equipped to assist in the Grow More Food Campaign which the government is sponsoring.

Short Term Schools

In order not to duplicate efforts or to interfere with government efforts, we have redefined some of the work of the short term school teachers. Visitation in the homes rather than

trying to call adults together for classes is being carried out with interest and success in several villages.

Citizenship training is going to have a more and more important part in the program. The challenge of opportunities in this field is an urgent and a real one.

As we look toward the future and think of what the program is going to call for, one of the most important factors is going to be a wealth of resource materials that can be called into service, and through which the leaders shall be able to improve themselves and continue to be learners along with their people. We are therefore looking forward to the day when we shall be able to have a workroom and a reading room and library of reference materials at the institute grounds.

Looking Ahead

We believe that village work will respond best to a leadership that is wholly committed to village life and happy in it. With this idea, we are seeking to train those who are in the village and trying to make them worthy leaders of their own people. If we can succeed in this we believe the time will come when a center such as the one in Seonaguda which is in its physical set-up simple and easily duplicated in almost any village can be reproduced several times within the district, and a voluntary leadership enlisted to help in the work.

Simplicity is our watchword as far as equipment is concerned; Christ-like character is the means we hope to employ in achieving our goals; the spirit of unselfish service is the motivation of all we aspire to accomplish.

LaGrange Larger Parish

DONALD L. LOWE

• Spending five months with the LaGrange County Larger Parish has made me an authority neither on larger parish programs nor on the LaGrange, Indiana, experiment. My endeavor has been as associate pastor and youth director. While spending my week ends and school vacations in the work of our five churches, I have been particularly impressed by certain aspects of the program. These I shall attempt to recount.

First, a word of background may be in order. In the area served there are 5,348 people. The churches (now members of the LaGrange Larger Parish) have had many problems for years because of inadequate support and poor leadership—both lay and professional. Before the Parish was organized, only 120 members were active in the churches; now, the five churches have 218 active members. More impressive is the fact that our church schools reach 413 people in this rural "seed-bed" of our population.

Purpose

To point up the philosophy of the Parish, the Council's purpose for existence might be cited as follows: "To exalt Christ throughout the LaGrange community area." In working to demonstrate this, the needs of the total community constituents are remembered. With Council approval a survey of the wells was carried out, and the county health nurse has been given real aid in getting an immunization program started in the county. Very recently we have started a Boy Scout troop in a hamlet completely lacking in recreational facilities; last year 90% of the Parish youth had 4-H projects; the charge lay leader's farm is a soil conservation demonstration plot; a trip for all interested farmers was planned and conducted, by the Parish, to the Louis Bromfield Malabar Farm—250 miles distant from LaGrange.

Although the two churches at the extreme edges are twenty miles apart, the Parish has activities as a unit. Many problems remain to be dealt with, and progress has often been slow. Some members hate to give up any old way of doing things. Programs and materials are varied in many instances to suit the needs of individual churches. But progress is definite; and that is a great encouragement. There is hope for the rural churches in this and other larger parish projects.

—From *The Rural Church*

Food and Agriculture Organization

• *"Fiat Panis"*—'Let There be Bread," is the motto of the Food and Agriculture Organization of the United Nations.

The over-all job of FAO is to see to it that everybody in the world has enough to eat—of the right kind of food—and that agricultural production is sufficient to provide the necessary economic base for better living in terms of health, housing, clothing, education, and security for that large part of the agricultural population of the world living under conditions of poverty and want.

Functions

The FAO acts on behalf of and at the request of its member countries. Its principal functions are: (1) collecting information; (2) giving technical assistance to governments; and (3) promoting action by governments, individually and collectively, both in the fields of technology and of economic action.

The technical work of FAO is carried on through its divisions of agriculture; forestry and forest products; fisheries; nutrition; rural welfare; economics, marketing, and statistics; distribution; and information.

Among the many matters with which FAO has dealt are: control of locusts, rinderpest control, improved grain shortage, maize breeding, cataloging of wheat and rice-breeding stocks, increased rice production, efficient use of fertilizers, breeding livestock for the tropics, development of fisheries, extension services, agricultural cooperatives, fundamental studies in rural welfare, and the development and international integration of national policies, programs, and goals for agricultural production. It is now engaged in a world soil erosion survey in cooperation with the Conservation Foundation and in a world agricultural census.

The Protestant Church in its missionary outreach has made important contributions to agriculture and rural welfare. Feeding the hungry has always been one of the great Christian concerns. It follows, therefore, that Christian people are deeply interested in the program of FAO.

A Rural Minister in Ireland

PAUL V. MARIS

• Several months ago I had a very pleasant bus trip in northern Ireland. My seatmate turned out to be the Reverend David Hanne who has served a small Presbyterian congregation in northern Ireland for more than twenty years.

Mr. Hanne's father was a farmer. He has a farmer brother who keeps posted on the latest scientific developments related to his special farming enterprises. Mr. Hanne, himself, owns eighteen acres of good land in his parish which brings him an annual rental income of 150 pounds ($420), thus supplementing his modest salary.

Rural Interests

The land tenure systems of Ireland and England, and their relation to human welfare, are matters of religious concern as well as of personal interest to Mr. Hanne. Crops, livestock and the everyday affairs of farm life interest him, also. He knew the breeds of cattle which we viewed from our bus window, commenting on the evidence of Jersey blood in a dairy herd reflecting predominantly Ayrshire characteristics. The British Friesian, he said, are making steady gains in number over the other dairy breeds in his community.

Coarse reeds which infested the pastures bordering the roadside suggested to him a need for more tile drainage, but he recognized the problems of cost and labor involved. He commented on the advent of farm tractors, ascribing their rapid increase to the scarcity and high cost of farm labor.

Young men in Mr. Hanne's congregation have acquitted themselves well in stock-judging contests at important shows in the British Isles. (This was not identified as a Four-H Club project but it will suggest that type of activity to American readers.)

Religion and Politics

Mr. Hanne takes pride in the fact that his personal friend, neighbor and fellow Presbyterian minister, Robert Moore, is Minister of Agriculture for His Majesty's government in the six counties of North Ireland comprising Ulster. He insisted that I go to this top government official for additional facts about Irish agriculture which he could not personally supply. Robert Moore, he said, "still preaches the divine gospel from Presbyterian pulpits while he discharges the heavy responsibilities of his political office."

Mr. Hanne emphasized the fact that North Ireland is sincerely loyal to the British Crown, "but we have some views of our own," he said. "Our Irish farmers own their own farms and that is better than the system which prevails in England. Many of our Irish farms are too small. The subdivision of land to provide farms for each son or daughter who wants to remain on the land is a vicious policy which wise statesmanship should forestall."

But first and foremost Mr. Hanne is an exponent and disciple of a warm and vital Christianity which meets the needs of mankind in our days of strife and tension. In short, this Irish rural minister impressed me as being much like many rural ministers in our own country who combine a knowledge of agriculture with a zeal for vital Christian service.

Church Serving Community

• Ellis Cowling, a Disciple minister who has served the Pompey, N. Y., Union Church as pastor for the past four years, tells about his call and the growth of the Pompey Union Church in a recent issue of *World Call,* official organ of the Disciples of Christ, Indianapolis, Ind. The original membership of 90 families has grown to 201 during his pastorate, and during that time local giving has increased 250 per cent.

A spirit of cooperation in the community, plus leadership, is responsible for the building of this "Colony in the Kingdom of God."

Behind Mud Walls

• "Our forefathers hid themselves from a covetous world behind mud walls. We do the same. . . . We do not trust the outside world and we are suspicious of each other. Our lives are oppressed by many fears. We fear the rent collector, we fear the police watchman, we fear everyone who looks as though he might claim some authority over us, we fear our creditors, we fear our patrons, we fear too much rain, we fear locusts, we fear thieves, we fear the evil spirits which threaten our children and our animals, and we fear the strength of our neighbors. . . . You and others have told us that with newer methods, we would be spared much labour. Perhaps, but we do not fear work. . . . These new ideas of more results from less labour are untried, and confusing. And how do we know but what they will leave some of us without employment? . . . There is no one outside of our own group whom we dare trust. Everyone who comes to us or to whom we go, thinks of what he can get from us. . . . We have learned bitter lessons, we and our fathers. . . . We feel safe behind the barriers of our mud walls."

—From the book, *Behind Mud Walls,* by Dr. and Mrs. William Wiser

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Program for Rural Life

• The Department of Town and Country Work of the Methodist Church, which is directed by Glenn F. Sanford, has developed a program for the advancement of a "church-centered policy for rural life." Some of the tenets are listed below:

1. To define, by survey, the parish areas, so there may be no unchurched territory; and to emphasize the importance of the town church, for it is often the key to success or failure in adjacent rural areas.

2. To initiate in every district of Methodism a group ministry, or larger parish, a co-operative approach to rural life.

3. To provide mobile units to serve new territories, as well as isolated areas.

4. To make the churches community-centered in cooperation with all the agencies of the community, toward the development of a Christian approach to the total community life.

5. To help create among the pastors a sense of mission through pastors' schools, rural life institutes, effective literature and other means.

6. To establish professors of the rural church in our theological seminaries.

7. To develop departments of rural life education in our church-related colleges.

8. To establish and strengthen commissions of town and country work in every Annual Conference, in order to support the rural program and projects of the Conference.

9. To assist young people in finding places on the land. (To this end, we urge the formation of a farm-and-home committee in every rural church.)

10. To urge the adaptation of an adequate salary plan in every Annual Conference.

Credit Unions in Local Churches

• How six hundred credit unions have been formed within local churches in the United States and Canada is part of a book, *Credit for the Millions,* by Richard Y. Giles (New York, Harper and Brothers, $2.50). The large majority of the credit unions are in Roman Catholic parishes, with about one hundred among members of local Protestant churches, and about twenty-five in Jewish congregations.

Laws providing for regulation of cooperative banks in both Canada and the United States permit their incorporation only among groups that associate with one another. Thus, members of a local church or other religious organization are an eligible group.

Credit unions receive deposits from and make short-term loans to their members who usually repay in installments. Interest rates are relatively low for comparable loans.

Mr. Giles says the most dramatic Protestant work in organizing credit unions has been done by Allen Huber, a Disciples missionary in the Philippines. In the Maritime Provinces of Canada, and in Quebec, Catholic educators have led the way. Mr. Giles quotes ministers and priests who say that the credit union develops people in the local churches.

Virginia Rural Life

• The Virginia Agricultural Experiment Station, in cooperation with the Virginia Council of Churches, has recently published a new edition of its bulletin, "The Role of the Church in Rural Community Life in Virginia," originally presented in 1929.

This is "a progress report on a study of church conditions, program, and adaptations as they affect changing rural life," a "study of changes in Virginia rural life from 1900 to 1950."

Improvements in transportation facilities and the use of the radio, telephone, etc., have brought about many changes in the social structure of the rural community, but church programs have not been adapted to meet the needs of these changes. A high per cent of Virginia's rural ministers do not give support to non-church agencies working for the improvement of rural life; the work of many ministers suffers from being scattered over too wide an area, and many have an insufficient income to maintain even a reasonable standard of living.

However, progress has been made during the past fifty years in regard to the educational level of the minister, cooperation between denominations, young people's programs, attention to leadership training, and the use of specialists in various aspects of church work.

Suggestions from Virginia ministers as to means of church work improvement include those of "longer tenure," "elimination of debasing attitude of denominational leaders toward the rural minister," "better and more adequate buldings," "consolidation of churches within denominations and swapping of denominational leadership where one is weak and another strong," "greater denominational recognition to the rural pastors."

Thoreau on a Sunday

• Once Henry Thoreau was on his boat floating down the Concord River. On passing the Billerica Meeting House, where a Sunday service was in progress, he reflected on the meeting and the Bible, and wrote in *This Week*:

"I know of no book that has so few readers. There is none so truly strange, and heretical, and unpopular. To Christians, no less than Greeks and Jews, it is foolishness and a stumbling-block. There are, indeed, severe things in it that should be read but once. 'Seek ye first the Kingdom of Heaven.' 'Lay not up for yourself treasures on earth.' 'If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven.' 'For what is a man profited, if he shall gain the whole world, and lose his own soul.' . . . Let but one of these sentences be rightly read from any pulpit in the land, and there would not be left one stone of that meeting house upon another."

Parish Planning Program of the Mission Covenant Church

• In the period of 1920-1945 farms of from 10 to 100 acres in size decreased in number 16.5 per cent and farms from 100 to 260 acres decreased 14.5 per cent, while farms of from 500 to 1,000 acres increased in number 14 per cent and farms of 1,000 acres or more increased 67 per cent.

This is a challenge to every rural church to come to grips with these problems at once! They may be combated by measures such as these:

1. Conducting periodic surveys of the parish.

2. Thus finding and contacting all unchurched families.

3. Providing a welcome to families that move into the community.

4. Listing farms in the parish for sale or for rent.

5. Listing in the *Covenant Weekly,* and paying for advertisements of farms for sale or for rent in the parish.

6. Observing Rural Life Sunday —usually the fifth Sunday after Easter.

7. Circulating literature dealing with rural parish problems.

8. Listing business and professional opportunities opening in the parish that might be seized by folks interested in Covenant work.

9. Encouraging farmers retiring from active work to build a small and comfortable home in the parish near the church, keeping only what livestock may be needed to ease living expenses and provide chores for healthful exercise.

10. Assisting in every way possible young families to get a start on the farm.

11. Helping farm families to secure legal forms and counsel, so as to help aging couples to make arrangements with their children for one of them to take over the farm, and to divide the property equitably so that there may be no intra-family feuds when the old folks have passed away.

"Time is of the Essence"

• "Time is of the essence." This sentence appeared in a contract for a new addition to a rural church. It meant that the time specified in the contract for the completion of the building was most important. Not only in building, but also in radio, "time is of the essence."

To ignore, abuse, or confuse time granted for a broadcast is to commit the unpardonable sin in radio. To arrive breathlessly in the studio a minute or two before broadcast time is to leave the impression with the radio station that this matter is being taken very lightly. Time is money. It should be respected as a very valuable commodity. "Time is of the essence."

Much may be done in a very little time. The world's most remembered addresses are very short. The only monument to a speech is the one to Lincoln's Gettysburg address. It said much in a few words. The span of attention on radio is very limited. Listeners are usually busy. They listen while working. Remember that the Bible presents the story of creation in a few verses—memorable verses.

People are different people at different times. A person is not the same at night as he is in the morning. Certain seasons such as Christmas and Lent suggest certain attitudes. All times are not alike, and should not be treated alike.

Do not ignore odd times. Everybody doesn't get up at the same time. Some retire early and some very late. Some radio stations operate twenty-four hours a day because they know there are listeners twenty-four hours a day and broadcasting is profitable twenty-four hours a day. An early morning devotional broadcast may have a larger audience than a late morning broadcast. Do not ignore odd times.

"Redeem the time," remembering that "time is of the essence."

—Charles H. Schnitz

Book Review

White of Selborne. By Walter S. Scott. The Falcon Press. 1951. $3.75 (Through B. T. Batsford, Ltd., 122 East 22nd Street, New York 22, N. Y.)

The book, *The Natural History of Selborne,* is said to have been reprinted oftener than any other work of its kind. This is all the more remarkable because the book was written not by an academic leader, or an expert, or even a professional. It was written by a country parson.

The country parson of the village of Selborne possessed remarkable powers of observation and description. He also had the absorbing interest necessary for a great task. Although many would call the style quaint, it is clear and rewarding.

This modern biography reveals that Gilbert White was not primarily a naturalist and did not plan, until late in life, to become an author. Friends both encouraged and discouraged the author. He was a pastor who knew how to minister to those in distress. He was loved by children in the parish. He was an unambitious and a selfless friend who kept open house for the people of what has become, through one book, one of the most famous villages of the world. —B. Y. L.

Rural Areas Barrier to Communism

• At the twenty-ninth National Catholic Rural Life Conference, held recently in Boston, the Most Rev. John P. Treacy stated that "you can't communize rural or suburban America because it is on the land that religion flourishes and families have space to live."

Bishop Treacy, a former president of the Rural Life Conference, urged his hearers to "bear in mind that there are two guarantees of liberty—the spiritual guaranty of the soul and God, and the economic guaranty of private property."

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Holmes, Kenneth L., New Opportunities for Rural Radio	May	1
Horne, Mrs. Fanny—King of England Honors	Mar.	7
Illinois Village, Vachel Lindsay	Apr.	11
Town of Lincoln and Lindsay	Apr.	13
INDIA		
Peasant's Home and The Neglected Partner, F. L. Brayne	Oct.	10
Village Training Center, Helen E. Fehr	Dec.	9
Institutes on the Church and the Family Farm, Shirley E. Greene	Sept.	8
IN-SERVICE TRAINING		
List of Institutes	Apr.	16
Green Lake, Wis.	Sept.	13
Iowa Recognizes Community Service	Oct.	15
Ireland, Rural Minister, Paul V. Maris	Dec.	11
James, William		
Against the Mania for Bigness	Jan.	16
JAPAN		
American Cooperators Aid Kagawa	Sept.	13
Goats Raise Living Standard	Oct.	10
Kagawa Rural Program	Apr.	11
Jefferson, Thomas; Garden	Mar.	10
Kagawa, Rural Program in Japan	Apr.	11
Keble, John		
Easter Day	Mar.	11
To the Snowdrop	Apr.	4
Christmas Day	Dec.	2
Kirschner, J.G.W., Law of the Land	Apr.	7
KOREA		
American Relief	Sept.	10
Kueck, Ethel. Rural Nebraska	Oct.	11
La Grange Larger Parish, Donald L. Lowe	Dec.	10
Lambeth, W. O. The Earth is the Lord's and the Fulness Thereof	Apr.	3
Land, Age-Old Problem	Oct.	12
Land and Liberty, Charles F. Brannan	Mar.	5
Landis, Benson Y.		
Acadia of Louisiana	Sept.	10
Antigonish	May	14
Concord Revisited	Mar.	9
Jean Francois Millet	Apr.	5
" " "	May	8
Larger Parish Plan, Frank R. Mease	Sept.	1
Lay Ministry in the Tennessee Valley, James E. Hankins	Sept.	6
Lay Preaching Program in Arkansas	Mar.	8
Leadership, Anna and Edward Gebhard	Mar.	11
Lindsay, Vachel		
Illinois Village	Apr.	11
Long Pastorate, John W. Harbaugh	Nov.	1
Lord's Acre at Whitewater, Mo.	Mar.	14
Lowe, Donald L.		
La Grange Larger Parish	Dec.	10
Low-Income Families	Jan.	11
LUTHERAN Rural Churches	May	11
McCain, Samuel N., Jr. Federated Church	Mar.	12
Manitoba Folk-Schools	Sept.	12
Maris, Paul V., Rural Minister in Ireland	Dec.	11
Mease, Frank R. Larger Parish Plan	Sept.	1
Men, Among Church	Dec.	7
Merlin, J.		
Cooperative Church Action—Idaho-Washington	Jan.	14
METHODIST		
Convocation at Sioux City	Nov.	5
Rural Program	Dec.	12
Rural Churches in England	Oct.	2
Metzger, Thurl. Heifer Project	May	7
Metzler, John, Jr. Report from Puerto Rico	May	12
Mexico Rural Church Center	Jan.	10
Millet, Jean Francois, Benson Y. Landis	Apr.	5
" " "	May	8
Ministerial Candidates, Lauris B. Whitman	Dec.	5
Mississippi Rural Health	Oct.	8
Missouri, Religion in Dent County	Dec.	7
Moses, Grandma	Mar.	8
NATIONAL COUNCIL OF CHURCHES	Jan.	10
Film Strip, "United in Christ"	Oct.	11
Youth Training	Oct.	11
Nebraska, Rural, Ethel Kueck	Oct.	11
Negro Minister Serves White Congregation	Mar.	8
Ogden, Jean and Jess, Pooling Religious Resources	Jan.	3
Ohio Council of Churches, Rural Program	Oct.	9
Old Age Adjustment, study by Pa. State College	Jan.	11
Olive Chapel Baptist Church, Apex, N.C., W. O. Lambeth	Apr.	3
Oregon Church Improvement Project	Oct.	15
Pennington, J. P., A Parish Youth Group	Oct.	4
Pielstick, Don F.		
Biographical Sketch	May	4
Report of Conference on Rural Health	May	10
Pittman Center, Sevierville, Tenn.	Oct.	12
Point Four and Peace, Henry G. Bennett	Sept.	12
Pope Pius XII on Rural Problems	Oct.	1
PRAYERS		
Indian	Jan.	10
Harvest-time, Robert M. Bartlett	Oct.	16
Prayer, by Hilda Ives	Sept.	16
Spring, by Kenneth MacArthur	Mar.	11
Presbyterianism, Henry S. Randolph	Oct.	10
Puerto Rico, John Metzler, Jr.	May	12
RADIO		
New Opportunities for Rural Radio, Kenneth L. Holmes	May	1
Ronald Bridges, director of NCCC Department	May	12
Time is of the Essence, Charles H. Schnitz	Dec.	13

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Workshop at Butler University	Sept.	11
Rainbow, Gilbert White	Sept.	13
Ranck's Evangelical United Brethren Church, New Holland, Pa.	May	11
Recommendations by Methodist Bishop	Jan.	11
Recreation, Rural	Oct.	13
Redemption, Mary S. Taylor	Mar.	11
Revival, Church Centered. Shirley E. Greene	Apr.	2
Rice, Otis R., Dept. of Pastoral Services	Jan.	4
Rich, Mark, Diary of a Week in N. C.	Nov.	8
Rossetti, Christina G., Processional of Creation	Jan.	16
Round Grove Baptist Church, DeLeon, Tex.	Apr.	4
RURAL CHURCH INSTITUTE, Ithaca, N. Y.		
Choir Directors' School	Apr.	4
History, by Ralph L. Williamson	Oct.	7
Rural Church as a Vitalizing Agent, Woodrow Wilson	Dec.	3
RURAL LIFE SUNDAY—1951	Mar.	2
Sermon—J. G. W. Kirschner	Apr.	7
Rural Reading Conference	Dec.	6
Rural Sociology Texts, Thomas Alfred Tripp	Apr.	7
Rural vs. City Church	Mar.	14
Rusticus, Young Leaves	Mar.	2
St. Francis Xavier University, Antigonish, N. S., by Benson Y. Landis	May	14
St. Martin's College, Olympia, Wash.	Apr.	15
Scandinavian Co-ops	Jan.	15
Shane, George. Church Finds Farming Profitable	Oct.	3
Shannondale Community Forest, Mo.	Oct.	15
Snyder, Claude J., Why is the Rural Church Unrepresented?	Sept.	12
Sparkman, John J., Farmer Speaks to the United Nations	Apr.	8
Summer Reflections, by Royal J. Synwalt, Jr.	Oct.	16
Texas, Camp Tyler	May	16
Thoreau, Cape Cod	Oct.	16
Town and Country Committee—1950 Report	Jan.	5
TRIPP, Thomas Alfred		
Cooperative Rural Home Missionary Service	Dec.	1
Evangelism: Basic Problem of the Rural Church	Oct.	5
Rural Sociology Texts	Apr.	7
Witness of the Rural Church	Mar.	1
Twentieth Century Fund	Dec.	8
Virginia Council of Churches, Rural Life Sermon Contest	Mar.	7
Westtown School (Friends)	Mar.	4
West Virginia Coal Mining Communities, Mark Rich	Oct.	13
Wheat Farmers, Shirley E. Greene	Nov.	3
White, Gilbert		
Harvest Scene	Oct.	8
On the Rainbow	Sept.	13
Whitman, Lauris B., Ministerial Candidates	Dec.	5
Who's Subsidizing Who? by James M. Carr	Mar.	3
Williamson, Ralph L., Rural Church Institute	Oct.	7
Wilson, Woodrow, Rural Church as a Vitalizing Agent	Dec.	3
Wirt, Loyal L., The Church We Love the Best	May	13
Witness of the Rural Church, Thomas Alfred Tripp	Mar.	1
Workshop, Arts and Crafts, Conn.	Oct.	13
Y.M.C.A. in Town and Country	Jan.	4
Youth Parish Group, J. P. Pennington	Oct.	4
NCCC Christian Education	Oct.	11

"Strengthening the Family Farm"

• Officials of U.S.D.A. continue to make important statements on the family farm. Recently Clarence J. McCormick, Under Secretary of Agriculture, said in part to a meeting of the Production and Marketing Administration, in Chicago:

In time of need, the neighborliness of farm families stands out. In case of accident or misfortune, all your neighbors, regardless of faith or organization, are quick to offer their assistance, sometimes planting or harvesting an entire crop.

These are some of the values of farm living on family sized farms. They are values of importance to the whole nation. They teach the lessons of tolerance, cooperation, self-reliance, responsibility and brotherly love. And when you think of it—don't those things just about sum up the fundamental differences between democracy and communism?

There are still other values in farm family living. Communists like to stir up class conflict between workers and managers. But the family farmer is himself a combination of manager, worker, investor, and landlord. When he hires a hand, a lot of times he works side by side with him. He knows him as a human being with rights and feelings and things that he wants and needs.

The love of freedom starts at home on the family farm. That love of freedom is the first thing communism has to stamp out in order to survive. That love of freedom is the real backbone of democracy.

These are some of the reasons why we need to preserve and strengthen the family farms of the United States. Our national programs and agencies should be aimed primarily at service to the family sized farm. If we have any program that is obsolete or unneeded in any agency, we ought to find it so we can get rid of it. If there is some function that one or two or more agencies are walking up to but not quite meeting, we ought to get information on that fact and close the gap. . . .

Another thing that I want to point out is the close connection between the terms "family farm" and "farm family." In some instances they are almost interchangeable. We may speak of the family farm, but in most cases we find sooner or later that we are also speaking very definitely of the farm family. I am a firm believer in the idea that in general a farm family will do a good job of looking after its farm if it has adequate income, credit, information, and production materials.

When we work with agriculture, in other words, we have to work with the people or we're not going to get very far. It's true that some agencies place primary emphasis on the farm, while others place major emphasis on the people. But all agricultural agencies have to work with both the land *and* the people.

Now let me tell you about the procedure that we are following in this Family Farm Policy Review. The first thing we want to do is to see how well, or how poorly, our various agencies are now serving the Nation's family farms.

Each agency in the Department, therefore, has assigned a competent person to analyze the functions and the operations of that agency with respect to its family farm services. This person will be assisted by other persons from other agencies in the Department. The idea is that these "outsiders" may see things that the person in the agency under consideration might overlook.